

Membership Handbook

Mission: Living out the hope we have in Jesus through extraordinary love for others; guiding individuals into a close walk with Jesus Christ our Savior.



Vision: With love for God as our foundation, we are committed to be a transformed community, following Christ's example and serving others.



CENTURY MEADOWS
BAPTIST CHURCH

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What is Church Membership?

In the Baptist context, uniting with the local congregation, which is the visible expression of the church of Jesus Christ, should be viewed as the final step in the process of initiation into the company of the people of God. This process begins with the point of personal faith in Christ as Savior and Lord, is given public expression in water baptism, and comes to completion in church membership. This act, however, must never be viewed as similar to joining a club or organization, for it is the sealing of a covenant with God and like-minded, “like-committed” persons to walk together as God’s people and Jesus’ disciples.

-Stanley Grenz

To have accepted Jesus Christ as your Savior and Lord necessarily makes you a member of Christ’s church (1 Corinthians 12:27; Romans 12:4-5). All who are saved are members of Christ’s one church which spans across the world. Although all who are saved are part of God’s church, individual local churches will have their own methods for incorporating people into membership in the local community of believers. Individual local churches practice membership processes for a variety of reasons including discipleship, accountability, mutual encouragement, responsibility, shared governance, and adhering to charitable status law. All who have accepted Jesus as Savior and Lord and have completed believer’s baptism are eligible to become members of CMBC.

All who attend Century Meadows Baptist Church (CMBC) are able to freely worship and serve the Lord whether they are official members or not. Non-members have all of the privileges of members except for the ability to serve on the board and participate in voting procedures at membership meetings.

Church membership is not like membership to a local fitness club or online group. It is not something we can sign up for flippantly and easily walk away from. Furthermore, church membership is not an exclusive club consisting of the privileged “in group” and the “not qualified” outsiders. After salvation and baptism, membership is a covenant that individuals make with a local community of believers to positively participate in alignment with their mission.



Why become a member of CMBC?

You need the church and the church needs you...

1. **Scripture is clear that following Jesus is not a solo act.** We need to be connected to and involved in the lives of other believers in a committed way. Church membership is a very practical way to accomplish that. Following Jesus together builds up the community and enables your own spiritual growth as well. (1 Corinthians 12:12-27)
2. **Scripture is also clear that we need to submit and be accountable to the spiritual authority of a Christian community.** Becoming a member of CMBC is a statement that you trust this body of believers enough to respect, support, and submit to its leadership in spiritual matters and that you welcome genuine accountability on your spiritual journey. You may not agree with everything the leadership or the congregation decides to do, but in all things, you strive to act in a Christ-like manner which maintains unity in the church. (Hebrews 13:17)
3. **Being involved in the church is Jesus' idea.** No church is perfect, including CMBC. Even still, Jesus is committed to the church, He loves the church, the church is His bride, He is the head of the church, and He has promised to build His church. Becoming a member of CMBC is committing to participate in Jesus' church with reverence and enthusiasm. (Colossians 1:15-20; Matthew 16:18)
4. **Membership is a blessing to others and to yourself.** Becoming a member at CMBC is like saying, "I need to be an active part of the body of Christ and I choose to commit to this local church as an expression of that. I choose to love, care for, serve, and bless this congregation and in turn expect to be loved, cared for, served, and blessed by these people."
5. **Membership helps you uphold your commitment to following Jesus.** Membership is a covenant (like marriage), not a contract. A contract is transactional. In a contract you say, "I will do this if you will do that." A covenant is an absolute commitment. In a covenant you say, "I will do this, no matter what happens. I am committed to you through thick and thin." Just as God promises to save us through the New Covenant of Jesus Christ, we are to covenant with God (salvation) and others (participation in church). Membership is a helpful tool to help you grow in your faith and remain accountable to your commitment to follow Jesus.
6. **Membership formally moves you from being a consumer of church to being an investor in the church.** The church is the people of God – those who are forgiven of their sins who are then committed to love God and others. Being a consumer of church is to constantly be seeking out "what can the church do for me?" To be an investor or participant in church is to say, "how can I build up this community by loving God and others?"



What you can expect from Century Meadows Baptist Church:

- Clear communication. Through email, our website, newsletters, announcements during worship services, etc., we seek to keep you informed of all activities, events, opportunities, and responsibilities for people to be involved in our church community.
- Your voice will be heard. You will have the opportunity to share your ideas, questions and concerns, through comment cards, surveys, congregational meetings, LifeGroups, and, if requested, a personal meeting with ministry staff.
- Opportunities and freedom to serve and use your God-given gifts within the church and the community.
- Basic counseling available through our pastoral ministry staff.
- Facilitation of weddings and funerals by our pastoral staff.
- Access to congregational care facilitated by your assigned deacon for encouragement in your faith and prayer.
- Biblical teaching and equipping for ministry. Through exegetical preaching, Sunday School classes, LifeGroups, Bible studies, conferences, retreats, and seminars we seek to fulfill the second half of Christ's Great Commission, "to teach believers to obey everything Jesus commanded."

Some of the topics we seek to regularly and intentionally cover in order to do discipleship well are:

- Essential doctrines and foundations of the Christian faith
 - How to read, understand, and study the Bible for yourself
 - Spiritual disciplines (prayer, fasting, service, solitude, etc.)
 - Marriage and parenting
 - Financial stewardship and time management
 - Worship and fellowship opportunities with other believers
 - Missional living and basic evangelism strategies
- Vote on congregational issues (budget, new building or debt, calling or dismissing a pastor, constitutional change).
 - Eligibility to serve on the church board and sub committees of the board.
 - Church discipline. We will seek to help you work through conflict with other church members, and restore you to Christian faith and community should you wander away.
 - Charitable tax receipts for donations to the church.



Century Meadows Baptist Church History:

In 1901 a number of German Baptist families left the state of Oregon and emigrated to Canada, homesteading land in the East Bittern Lake area of what was then known as the North West Territories. Their prayer and fervency that had led them out of Russia and eventually into Canada, remained undaunted. They would serve the God they loved in their new homeland. On August 22nd, 1901, this group of pioneers gathered at the home of Christian Weisser and organized to become the Bittern Lake Baptist Church. For the occasion, Rev. Gustav Schunke, then serving the Fredericksheim Church of Leduc, was present and assumed the chair. Mr. Henry Jasman was elected clerk; Mr. Christian B. Weisser, deacon. With 16 charter members the Bittern Lake Baptist Church became part of the earliest historical record of German Baptist church plants in Western Canada.



For six years services were held in the East Bittern Lake schoolhouse while most of the prayer and business sessions were conducted in the home of Christian Weisser. In the fall of 1906, plans were drawn up for a permanent church building a mile east of the schoolhouse and on August 11, 1907 the new church was dedicated. The basement, an extension for a choir loft and larger platform as well as other renovations would follow in the summer of 1934.

The parsonage, directly to the south and east of the church was built in 1939 during the ministry of Rev. H. Waltereit.

Although it is assumed that the Sunday school program was organized along with the inception of the newly established Bittern Lake Baptist Church, the records tell us with certainty the commissioning of its officers: Mr. Christian Weisser was its first superintendent and Mr. August Jengheit its first secretary-treasurer. The first teachers mentioned were Mr. G. Schmidtke, Mr. M. Weisser, and Mr. A. Jengheit.

The vibrant young church organized a choir and the young peoples' society. Spontaneous at first, the youth group actively planned Saturday German classes, baseball games, skating parties and box socials, as documented in its earliest records of 1935.

For fourteen years the name of the church was known as Bittern Lake Baptist Church. On January 11, 1915, the church was renamed the German Baptist Church, reflecting its ethnicity, then changed again, Bethany Baptist Church in 1940. From 1914 to 1924 Bethany Baptist Church adopted a small congregation in Strome. Most of the people belonging to this group of believers were members of the Roth family. Later this satellite church became the Forestburg Baptist Church.



Rev. Abraham Hager, a Swiss minister, served as the first pastor of Bittern Lake Baptist Church from 1901–1903. From 1903-1904, Rev. F.A. Mueller, who had pastored a large German Baptist



congregation in Lucinow, Volhynia, Ukraine, and affectionately known as Papa Mueller, served the church. On December 18, 1904, Rev. A. Baettig became the pastor and faithfully served the church until 1914. Rev. Mueller again served the church from 1914 to 1921. Thereafter, the church was without a pastor for one year. Filling the vacancy, Rev. Knaut served from 1923 until 1925. On November 6th, 1925, the church called Rev. Toyne, who pastored until June, 1928. Then, for a third time Rev. Mueller returned to pastor the church for a year. Rev. A. Kuyjath answered the call of the church in 1929 and faithfully shepherded the German Baptist Church, the congregation in Strome, and the Calgary Baptist Church until 1933. He was followed by Rev. H. Schatz who began his pastorate in 1934 and ended it in 1936, leaving the church without a pastor for a second time in its short history. In 1938, H. Waltereit, then a student at the Rochester Seminary, served the church during the summer months as a student pastor. The following year, upon his graduation, he became the senior pastor and served until the summer of 1941. In the fall of 1941, Rev. Rubin Kern, then a seminary graduate, accepted the call and served until late summer 1949. On June 11, 1950, Rev. Joe Sonnenberg came to the church as a graduate from seminary and served until 1953.

In 1953, Fred Schimke became pastor of the church and served faithfully until 1956. It was during the ministry of Rev. Fred Schimke that a major change took place in the history of the church. A small group of believers, some of them members of the Bethany Baptist Church and retired to Camrose, had begun to meet in Camrose for fellowship. In the spring of 1956 it was decided that the remaining members of Bethany Baptist Church should join their church family in town. The small country church was sold and a church was bought in Camrose, launching the Fellowship Baptist Church. Rev. Arnold Rapski became the first pastor of the Fellowship Baptist Church and served until 1958.



In 1958, Rev. Oscar Fritzke was called to pastor and served the church until 1961. Rev. Philip Grabke became the pastor in 1962 and served faithfully until 1967. In 1967, Rev. Ronald Berg was called to serve the church and served until 1971. Bernard Bredin came from seminary in 1971 and pastored the church for one year. In 1973 Rev. Henry Schumacher assumed the responsibility of pastor of Fellowship Baptist Church.

Shortly after the 75th anniversary in 1976, with church growth somewhat discouraging, three new families brought new life and buoyancy to Fellowship Baptist. Along with church growth came an incredibly generous offer from a former member, Mr. Harvey Miller, who still felt a bond with the church of his youth. With the proposed gift of three lots in the Century Meadows area, Fellowship Baptist was sold and a new church was built. Rev. Henry Schumacher is credited for the impetus and smooth transition in the building project and the final move by fall 1978 into what became Century Meadows Baptist Church; the new name corresponding to the community in which it would serve. Thereafter, Rev. Schumacher took a pastorate in Vernon, British Columbia.

Rev. Willy Mueller was instrumental in completing the transition to Century Meadow Baptist Church and then together with the help of Dr. Joe Sonnenberg, Larry Froese was introduced and called to pastor in 1979 and served until 1987. On June 1, 1984, Graham Kern was hired as associate pastor to meet the expanding needs of the growing church.



September 1987, Mark and Terri Morris, along with their two sons, came to us from Prince George, British Columbia. Today, Mark holds the record of the longest pastoral service in our church and we consider ourselves most blessed.

In 1990, we dedicated a new multi-purpose facility that had been added to our church. This expansion included several offices, a gymnasium, a second kitchen, and Sunday School classrooms. Enos Lamprecht served as project manager for this new adjoining building, and together with a host of other men from the church volunteering their sweat equity, the addition was completed in six months. Then in 1997, we purchased the property directly adjacent to the church, along with a convenience store, to augment our parking lot as well as to leave room for future expansion. The store has since become our youth centre named The Crosswalk.



During Mark's tenure, he had the privilege and responsibility of guiding young men, graduates from seminary, in their new ministries here at Century Meadows Baptist Church. Greg Gansler served as Minister of Youth and Christian Education from 1993 to 1994. Today he is serving a church in Seven Sisters, Manitoba, as senior pastor. Michael Lieske ministered to our youth as well as directed our CE program from September 1996 to August 1999. Today he is a senior Youth Pastor in St. Albert. In July of 2000, Brad and LeeAnn Liske joined our ministry team as Youth Pastor and CE Director. Brad was not new to the youth ministry here at Century Meadows as he had served a summer internship in 1996 during which time he endeared himself to many. Brad and LeeAnn's ministry concluded in May 2007 and in June 2008, we welcomed Scott and Tya Pierce as Pastor of Youth and Christian Education, and they served our youth until July 2011.

In August 2012, after 25 years of serving as Senior Pastor, Mark Morris retired from his ministry at Century Meadows Baptist Church. In January of 2012, Duane Berry began an interim pastorship to assist with the transition to a new pastor. In September 2012, Century Meadows welcomed a new lead pastor, Ed Lehman, and his wife Alana to the ministry, after 14 years of serving the Hillcrest Baptist Church in Sultan, Washington State. We were also blessed to hire a new Youth Director in December of that year, as one of our own, Brett McCarroll, felt the call of God on his life to youth ministry here at CMBC.

With an ever-growing congregation, Jesse Schellenberg was hired as Pastor of Adult Ministries, and began his service here with his wife, Bradyn in January 2016. It was during this year also that Brett McCarroll's title was changed from Youth Director to Pastor of Youth Ministries. At the end of 2019, Jesse and Bradyn Schellenberg moved to Mission, BC to be closer to family and took a pastoral position there. Ed and Alana Lehman moved to Medicine Hat, AB where Ed serves as Lead Pastor at Temple Baptist Church. Laurie Kennedy was hired at CMBC late in 2019 and has been serving since then in a part-time role focusing on Congregational Care. Amy Kowal has been on staff at Century Meadows since 2012 as a Youth Administrative Assistant and in 2020 took on an Interim Role as Pastor of Youth Ministries. Brett McCarroll also took on an Interim Associate Pastor role to work alongside the current Transitional Pastor Rob McLaren to help through a time of transition in calling a new Lead Pastor.



We are grateful to God as He continues to enable us to move forward, pursuing those church and community goals set out for us through the great commission of our Lord and we give Him praise for His faithfulness to us.

How to Become a Member of Century Meadows Baptist Church:

People are eligible for membership at CMBC if they have completed the following:

- A. Profession of faith in Jesus Christ as Savior and Lord
- B. Taken the obedient step of Believer's Baptism
- C. Read and agree with the NAB statement of beliefs
- D. Read and agree with the CMBC membership covenant
- E. Participated in an interview with a member of the Pastoral Staff and at least 2 deacons
- F. Be recommended for membership by the deacons to the membership for official approval at a membership meeting

Step 1:

- A. Profession of faith in Jesus Christ as Savior and Lord
- B. Taken the obedient step of Believer's Baptism – The modes of baptism acceptable for membership at CMBC are immersion, sprinkling, or pouring as adult believers. The *only* mode that is *practiced* at CMBC is full immersion. Those who were baptized as infants are certainly able to serve in many ministries but are not eligible for membership unless they choose to take the step of believer's baptism.

Step 2:

You must inform a member of the pastoral staff team or deacons that you wish to become a member. You can then either attend a "membership class" or read through the "membership handbook." You must:

- C. Read and agree with the NAB statement of beliefs
- D. Read and agree with the CMBC membership covenant

Once completed, you will notify a member of the pastoral staff team or deacons and schedule a time to conduct an interview with them.

Step 3:

E. Participate in an interview with a member of the Pastoral Staff and at least 2 deacons
In this interview, you will be asked to share your testimony of conversion, baptism, and a history of your involvement in past churches (if applicable). This is a non-formal interview with the goal of building relationships, determining spiritual gifts and areas where the applicant could serve, affirming/encouraging the applicant in their faith and potential membership involvement, fielding questions, and vetting.

Step 4:

Once a positive interview has been completed, the deacons will:



- F. Recommend the applicant to the membership for official approval at a membership meeting

Step 5:

Grow, serve, give, worship, engage, connect, and participate in mission alongside your CMBC church family.

Statement of Beliefs of the North American Baptists



Preface

Baptists, since their beginnings, repeatedly have composed confessions, which expressed the doctrinal consensus among related churches. In principle, however, Baptists always have insisted that no statement of faith can be considered creedally binding even upon concurring congregations. The purpose of their doctrinal summaries was to explain to other Christians and to the larger society what Baptists believed and practiced. Within and among Baptist churches, statements of faith also provided a standard for instruction, counsel and fellowship.

We, as the North American Baptist Conference, presently feel the need to state more fully our Baptist understanding of the Christian faith. The purpose that guided us in writing and the use that we intend for this declaration are to:

1. further the sense of identity and the spirit of unity within our North American Baptist Conference by declaring our common doctrinal understanding
2. provide a basis for doctrinal instruction within our conference
3. provide a basis for doctrinal discussions in the hiring of conference personnel
4. serve as a reference point when opinions differ
5. provide a basis for doctrinal discussion in admitting new churches and new pastors into our various associations
6. provide a doctrinal guide for new churches
7. give a doctrinal witness beyond our conference

In continuity with our immediate forefathers and the larger fellowship of Baptists throughout history, we seek to practice and propagate by God's grace the following convictions:

1. We believe the Bible is God's Word given by divine inspiration, the record of God's revelation of Himself to humanity (II Timothy 3:16). It is trustworthy, sufficient, without error— the supreme authority and guide for all doctrine and conduct (I Peter 1:23-25; John 17:17; II Timothy 3:16-17.) It is the truth by which God brings people into a saving relationship with Himself and leads them to Christian maturity (John 20:31, I John 5:9-12; Matthew 4:4; I Peter 2:2).

2. We believe in the one living and true God, perfect in wisdom, sovereignty, holiness, justice, mercy and love (I Timothy 1:17; Psalm 86:15; Deuteronomy 32:3-4). He exists eternally in three



coequal persons who act together in creation, providence and redemption (Genesis 1:26; I Peter 1:2; Hebrews 1:1-3).

a. **The Father** reigns with providential care over all life and history in the created universe. He hears and answers prayer (I Chronicles 29:11-13; Matthew 7:11). He initiated salvation by sending His Son, and He is Father to those who by faith accept His Son as Lord and Savior (I John 4:9-10; John 3:16; John 1:12; Acts 16:31).

b. **The Son** became man, Jesus Christ, who was conceived of the Holy Spirit and born of the Virgin Mary (John 1:14; Matthew 1:18). Being fully God and fully man, He revealed God through His sinless life, miracles and teaching (John 14:9; Hebrews 4:15; Matthew 4:23-24). He provided salvation through His atoning death in our place and by His bodily resurrection (I Corinthians 15:3-4; II Corinthians 5:21; Romans 4:23-25). He ascended into heaven where He rules over all creation (Philippians 2:5-11). He intercedes for all believers and dwells in them as their ever-present Lord (Romans 8:34; John 14:23).

c. **The Holy Spirit** inspired men to write the Scriptures (II Peter 1:21). Through this Word, He convicts individuals of their sinfulness and of the righteousness of Christ, draws them to the Savior, and bears witness to their new birth (James 1:18; John 16:7-11; I Thessalonians 1:5-6; Romans 8:16). At regeneration and conversion, the believer is baptized in the Holy Spirit (I Corinthians 12:13). The Spirit indwells, seals and gives spiritual gifts to all believers for ministry in the church and society (Romans 8:9-11; Ephesians 1:13-14; Romans 12:5-8; I Peter 4:10). He empowers, guides, teaches, fills, sanctifies and produces the fruit of Christlikeness in all who yield to Him (Acts 4:31; Romans 8:14; I Corinthians 2:10-13; Ephesians 5:18; II Thessalonians 2:13; Galatians 5:16; 22-23).

3. We believe God created an order of spiritual beings called angels to serve Him and do His will (Psalm 148:1-5; Colossians 1:16). The holy angels are obedient spirits ministering to the heirs of salvation and glorifying God (Hebrews 1:6-7; 13-14). Certain angels, called demons, Satan being their chief, through deliberate choice revolted and fell from their exalted position (Revelation 12:7-9). They now tempt individuals to rebel against God (I Timothy 4:1; I Peter 5:8). Their destiny in hell has been sealed by Christ's victory over sin and death (Hebrews 2:14; Revelation 20:10).

4. We believe God created man in His own image to have fellowship with Himself and to be steward over His creation (Genesis 1:26-28). As a result, each person is unique, possesses dignity and is worthy of respect (Psalm 139:13-17). Through the temptation of Satan, Adam chose to disobey God; this brought sin and death to the human race and suffering to all creation (Genesis 3; Romans 5:12-21; 8-22). Therefore, everyone is born with a sinful nature and needs to be reconciled to God (Romans 3:9-18, 23). Satan tempts people to rebel against God, even those who love Him (Ephesians 4:27; II Corinthians 2:11; Matthew 16:23). Nonetheless, everyone is personally responsible to God for thoughts, actions and beliefs and has the right to approach Him directly through Jesus Christ, the only mediator (Romans 14:12; I Timothy 2:5).



5. We believe salvation is redemption by Christ of the whole person from sin and death (II Timothy 1:9-10; I Thessalonians 5:23). It is offered as a free gift by God to all and must be received personally through repentance and faith in Jesus Christ (I Timothy 2:4; Ephesians 2:8-9; Acts 20:21). An individual is united to Christ by the regeneration of the Holy Spirit (Galatians 2:20; Colossians 1:27). As a child of God, the believer is acquitted of all guilt and brought into a new relationship of peace (Romans 5:1). Christians grow as the Holy Spirit enables them to understand and obey the Word of God (II Peter 3:18; Ephesians 4:15; I Thessalonians 3:12).

6. We believe the Church is the body of which Christ is the head and all who believe in Him are members (Ephesians 1:22-23; Romans 12:4-5). Christians are commanded to be baptized upon profession of faith and to unite with a local church for mutual encouragement and growth in discipleship through worship, nurture, service and the proclamation of the Gospel of Jesus Christ to the world (Acts 2:41-42, 47; Luke 24:45-48). Each church is a self-governing body under the lordship of Christ with all members sharing responsibility (Acts 13:1-3; 14:26-28). The form of government is understood to be congregational (Matthew 18:17; Acts 6:3-6; 15:22-23).

The ordinances of the church are baptism and the Lord's Supper. Baptism is the immersion of a believer in water in the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:18-20). It is an act of obedience symbolizing the believer's identification with the death, burial and resurrection of the Savior Jesus Christ (Romans 6:3-5). The Lord's Supper is the partaking of the bread and of the cup by believers together as a continuing memorial of the broken body and shed blood of Christ. It is an act of thankful dedication to Him and serves to unite His people until He returns (I Corinthians 11:23-26).

To express unity in Christ, local churches form associations and a conference for mutual counsel, fellowship and a more effective fulfillment of Christ's commission (Acts 15; I Corinthians 6:1-3).

7. We believe religious liberty, rooted in Scripture, is the inalienable right of all individuals to freedom of conscience with ultimate accountability to God (Genesis 1:27; John 8:32; II Corinthians 3:17; Romans 8:21; Acts 5:29). Church and state exist by the will of God. Each has distinctive concerns and responsibilities, free from control by the other (Matthew 22:21). Christians should pray for civil leaders, and obey and support government in matters not contrary to Scripture (I Timothy 2:1-4; Romans 13:1-7; I Peter 2:13-16). The state should guarantee religious liberty to all persons and groups regardless of their religious preferences, consistent with the common good.

8. We believe Christians, individually and collectively, are salt and light in society (Matthew 5:13-16). In a Christlike spirit, they oppose greed, selfishness and vice; they promote truth, justice and peace; they aid the needy and preserve the dignity of people of all races and conditions (Hebrews 13:5; Luke 9:23; Titus 2:12; Philippians 4:8-9; I John 3:16-17; James 2:1-4).

We affirm the family as the basic unit of society and seek to preserve its integrity and stability (Genesis 2:21-25; Ephesians 6:1-4).



We believe the Bible teaches that marriage refers to the covenant relationship exclusively between one man and one woman, as instituted by God in the beginning (Genesis 2:20b-24; 1 Corinthians 7:2; Hebrews 13:4).

9. We believe God, in His own time and in His own way, will bring all things to their appropriate end and establish the new heaven and the new earth (Ephesians 1:9-10, Revelation 21:1). The certain hope of the Christian is that Jesus Christ will return to the earth suddenly, personally and visibly in glory according to His promise (Titus 2:13; Revelation 1:7; 3:11; John 14:1-3). The dead will be raised, and Christ will judge mankind in righteousness (John 5:28-29). The unrighteous will be consigned to the everlasting punishment prepared for the devil and his angels (Matthew 25-41, 46; Revelation 20;10). The righteous, in their resurrected and glorified bodies, will receive their reward and dwell forever with the Lord (Philippians 3:20-21; II Corinthians 5:10; I Thessalonians 4:13-18).

Adopted by the North American Baptist Conference delegates, August 10-15, 1982, Niagara Falls, NY. Section 8 amended by the delegates, July 15-19, 2009, Winnipeg, MB.

Membership Interview Template

Be prepared to answer the following questions in an informal interview:

1. What is your testimony of conversion, baptism, and past church involvement?
2. Why do you want to become a member of CMBC?
3. What are your gifts (things you are good at)?
4. What areas of ministry do you feel you have a passion for and why?



5. How/where do you plan to serve at CMBC?

6. How can we as a church support you in your faith and life?

Century Meadows Baptist Church Membership Covenant

Name: _____

Phone: _____ Email: _____

I have committed my life to God, I am a follower of Jesus Christ. He is my Savior and Lord.

- Please circle one: Yes or No

I have read and am in agreement with the North American Baptist Statement of Beliefs.

- Please circle one: Yes or No

I commit to following Jesus Christ in community with the rest of my Century Meadows Baptist Church Family by... (Please initial each statement)

1. Intentionally pursuing life-change through Jesus Christ by regularly practicing spiritual disciplines such as prayer, Bible study, and teaching God's Word to our families.
(Initials _____) **GROW**

2. Loving God, loving fellow believers in the church, seeking reconciliation and restoration if there has been an offense, and loving others in our community as a witness of Jesus Christ.
(Initials _____) **LOVE**

3. Supporting the ministry of Christ through regular, generous, financial giving.
(Initials _____) **GIVE**

4. Participating in worship services and the ordinance of communion on a consistent basis.
(Initials _____) **WORSHIP**

5. Relationally **connecting** and **servicing** with my CMBC family in a LifeGroup, Ministry Team, Leadership, or any other ministry of the church.
(Initials _____) **ENGAGE**

6. Actively striving to participate passionately in the mission of CMBC to "live out the hope we have in Jesus through our extraordinary love for others" so that many will hear the Gospel.
(Initials _____) **MISSION**



7. Committing to attend CMBCs membership meetings 3 times per year to engage in the life and decision making of the church.

(Initials _____) **MEMBERSHIP**

Signature: _____ **Date:** _____